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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Revelation to John, Chapter 13

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΙΓ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 13:1–4

The beast from the sea and the dragon's worship

John sees a beast rise from the sea — ten horns, seven heads, blasphemous names (1), a composite leopard-bear-lion to whom the dragon gives his power, throne, and great authority (2); one head bears a mortal wound now healed, so the whole earth marvels and follows the beast (3), and they worship the dragon and the beast, asking 'Who is like the beast, and who can war against it?' (4).

B · 13:5–8

Forty-two months of blasphemy and war on the saints

The beast is given a mouth speaking great things and blasphemies, and authority to act for forty-two months (5); it opens its mouth in blasphemy against God, his name, his dwelling, and heaven's inhabitants (6), and is granted to make war on the saints and to conquer them, with authority over every tribe and nation (7) — so all the earth-dwellers worship it, all whose names are not written in the Lamb's book of life (8).

C · 13:9–10

A call for the endurance and faith of the saints

The prophetic summons 'if anyone has an ear, let him hear' (9) frames a proverb of measured recompense — captivity for captivity, the sword for the sword (10a) — which grounds the closing maxim: 'here is the endurance and the faith of the saints' (10b).

D · 13:11–15

The beast from the earth: the false prophet's signs

A second beast rises from the earth, two horns like a lamb but speaking like the dragon (11), wielding the first beast's authority and making the earth worship the first beast whose wound was healed (12); it works great signs, even calling fire from heaven (13), and by these signs deceives the earth-dwellers, telling them to make an image to the wounded-yet-living beast (14) — and it is given to animate the image so that it speaks and orders the death of all who will not worship it (15).

E · 13:16–18

The mark of the beast and the number 666

The second beast compels all classes to receive a mark on the right hand or forehead (16), so that none may buy or sell without the mark — the beast's name or the number of its name (17); the chapter closes with the call for wisdom: let the one with understanding calculate the number of the beast, for it is a man's number — six hundred sixty-six (18).

1 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα βλασφημίας.

And I saw rising out of the sea a beast having ten horns and seven heads, and on its horns ten diadems, and on its heads blasphemous names.

VISION SEQUENCE **καί** The καὶ εἶδον formula opens a new vision-unit. In NA28 the dragon's standing on the sand is 12:18 (ἐστάθη); here at 13:1 John sees the sea-beast — a Danielic composite (Dan 7) gathering the four beasts' features into one.

Καὶ
and

paratactic conjunction (vision-link)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (visionary perception)

→ constative aorist; the recurring καὶ εἶδον that segments the Apocalypse

ὁράω: the seer's defining verb; introduces each new tableau of the revelation.

ἐκ

out of

preposition + genitive (source/origin)

τῆς

the

Genitive

article with θαλάσσης

Θαλάσσης

sea

Genitive

object of ἐκ (place of emergence)

θάλασσα: the sea, in apocalyptic the abyss of chaos and the nations (cf. Dan 7:3); the beast's origin marks it as hostile, restless power.

θηρίον

beast

Accusative

direct object of εἶδον

θηρίον: a wild beast; the dominant title for the imperial persecuting power throughout chs. 13–19.

ἀναβαῖνον

rising

Pres Act Ptc · Acc Sg Neut · ἀναβαίνω

attributive ptc. modifying θηρίον

→ present ptc.; the durative emergence pictured as in process

ἀναβαίνω: 'come up!'; the beast 'rises' from the sea as the Danielic beasts arose.

ἔχον

having

Pres Act Ptc · Acc Sg Neut · ἔχω

attributive ptc. (further describing θηρίον)

→ present ptc.; stative possession of its features

ἔχω: 'have, possess'; introduces the beast's symbolic anatomy.

κέρατα

horns

Accusative

object of ἔχον

κέρας: a horn, the standard biblical emblem of kingly power and might (cf. Dan 7:7, 24); ten = totality of rulers.

δέκα

ten

indeclinable numeral modifying κέρατα

δέκα: ten; the Danielic ten kings (Dan 7:24), a complete coalition of power.

καὶ

and

coordinating conjunction

κεφαλᾶς

heads

Accusative

object of ἔχον (coordinate)

κεφαλή: head; seven heads (cf. 17:9–10) — seven mountains/kings, fullness of the beast's successive rule.

ἐπτὰ

seven

indeclinable numeral modifying κεφαλᾶς

ἐπτὰ: seven; the parody-fullness of the beast, set against the genuine sevens of God and the Lamb.

καὶ

and

coordinating conjunction

ἐπὶ

on

preposition + genitive (position)

τῶν

the

Genitive

article with κεράτων

| | | | |
|--|---|---|--|
| <p>κεράτων horns Genitive <i>object of ἐπί (location)</i></p> | <p>αὐτοῦ its Genitive <i>possessive genitive</i></p> | <p>δέκα ten <i>indeclinable numeral modifying διαδήματα</i></p> | <p>διαδήματα diadems Nominative <i>nominative in a verbless description ('there were ten diadems')</i> διάδημα: a royal crown of sovereignty (not the victor's στέφανος); the beast's claim to kingship — ten, matched to its horns.</p> |
| <p>καὶ and <i>coordinating conjunction</i></p> | <p>ἐπὶ on <i>preposition + accusative (position over)</i></p> | <p>τὰς the Accusative <i>article with κεφαλάς</i></p> | <p>κεφαλάς heads Accusative <i>object of ἐπί (location)</i></p> |
| <p>αὐτοῦ its Genitive <i>possessive genitive</i></p> | <p>ὀνόματα names Nominative <i>nominative in verbless description ('there were ... names')</i> ὄνομα: name; the blasphemous titles (cf. 17:3) — imperial divine claims (divus, dominus et deus) inscribed on the beast.</p> | <p>βλασφημίας of blasphemy Genitive <i>attributive genitive (of quality)</i> βλασφημία: blasphemy, slander against God; the names usurp divine honor.</p> | |

2 καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.

And the beast that I saw was like a leopard, and its feet were like a bear's, and its mouth like a lion's mouth. And the dragon gave it his power and his throne and great authority.

DESCRIPTION AND GRANT **καί** The beast fuses the first three Danielic beasts (Dan 7:4–6 — lion, bear, leopard) in reverse order, embodying all imperial tyranny. The dragon's threefold grant (power, throne, authority) is a satanic parody of the Father's gift to the Lamb.

καὶ
and

paratactic conjunction

τὸ
the

Nominative
article with θηρίον

θηρίον
beast

Nominative
subject of ἦν

ὃ
which

Accusative
relative pronoun (object of εἶδον)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

verb of the relative clause

→ constative aorist

ἦν

was

Impf Act Indic 3 Sg · εἶμί

copula (predicate ὅμοιον)

→ imperfect of description

ὅμοιον

like

Nominative

predicate adjective (+ dative)

ὅμοιος: 'like, resembling'; governs the dative παρδάλει.

παρδάλει

a leopard

Dative

dative of comparison after ὅμοιον

παρδαλις: leopard (Dan 7:6, the third beast = Greece); swift, spotted, predatory.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article with πόδες

πόδες

feet

Nominative

subject (verbless: 'were like')

πούς: foot.

αὐτοῦ

its

Genitive

possessive genitive

ὡς
like

comparative particle

ἄρκου

a bear's

Genitive

genitive of comparison (after ὡς)

ἄρκος: bear (Dan 7:5, the second beast = Media-Persia); crushing strength.

καὶ
and

coordinating conjunction

τὸ
the

Nominative
article with στόμα

στόμα

mouth

Nominative

subject (verbless)

στόμα: mouth; emblem of the beast's devouring speech (cf. v.5).

αὐτοῦ

its

Genitive

possessive genitive

ὡς
like

comparative particle

στόμα

the mouth

Nominative

predicate (comparison)

λέοντος

of a lion

Genitive

genitive of source/quality

λέων: lion (Dan 7:4, the first beast = Babylon); the devouring roar (cf. 1 Pet 5:8).

καὶ

and

paratactical conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (+ dat. αὐτῷ)

→ *constative aorist; the satanic investiture*

δίδωμι: 'give, grant'; the dragon delegates his power — a counterfeit of God's authorizing of the Lamb.

αὐτῷ

to it

Dative

indirect object (the beast)

ὁ

the

Nominative

article with δράκων

δράκων

dragon

Nominative

subject of ἔδωκεν

δράκων: the dragon = Satan (12:9); the beast's empowerer and the object of worship through it.

τήν

the

Accusative

article with δύναμιν

δύναμιν

power

Accusative

direct object of ἔδωκεν

δύναμις: power, might.

αὐτοῦ

his

Genitive

possessive genitive (the dragon's)

καὶ

and

coordinating conjunction

τόν

the

Accusative

article with θρόνον

θρόνον

throne

Accusative

direct object (coordinate)

θρόνος: throne; the dragon's seat of rule — anti-throne to God's (4:2).

αὐτοῦ

his

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ἐξουσίαν

authority

Accusative

direct object (coordinate)

ἐξουσία: authority, delegated right to act; the keyword of the chapter (vv.2, 4, 5, 7, 12).

μεγάλην

great

Accusative

attributive adjective

μέγας: great; the scale of the delegated power.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔθεραπεύθη. καὶ ἔθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,

And one of its heads seemed slain to death, but its death-wound was healed. And the whole earth marveled and followed after the beast,

VISION DETAIL AND CONSEQUENCE **καὶ** The healed mortal wound (ὡς ἐσφαγμένην — the same participle used of the slain Lamb in 5:6) is a deliberate parody of the resurrection, the source of the world's awe. Often read against the Nero redivivus legend.

καὶ
and

paratactic conjunction

μίαν

one

Accusative

object of an understood 'I saw' (anacoluthon)

εἷς: 'one' (fem.); one of the seven heads singled out.

ἐκ

of

preposition + genitive (partitive)

τῶν

the

Genitive

article with κεφαλῶν

κεφαλῶν

heads

Genitive

partitive genitive after ἐκ

αὐτοῦ

its

Genitive

possessive genitive

ὡς

as if

comparative particle (appearance)

ὡς: 'as if, seemingly'; the wound looked mortal — perhaps marking the resurrection-parody as counterfeit.

ἐσφαγμένην

slain

Perf Pass Ptc · Acc Sg Fem · σφάζω

predicate ptc. (perfect of state) modifying μίαν

→ intensive perfect; an abiding slain-state, echoing the Lamb 'as slain' (5:6)

σφάζω: to slaughter (sacrificially); the very verb used of the Lamb — the beast mimics the slain-yet-living one.

εἰς

to

preposition + accusative (result)

θάνατον

death

Accusative

object of εἰς (result/extent)

θάνατος; death; the wound was mortal in appearance.

καὶ

but

adversative-paratactic καὶ

ἡ

the

Nominative

article with πληγή

πληγή

wound

Nominative

subject of ἐθεραπεύθη

πληγή: a blow, wound (also 'plague'); here the death-stroke.

τοῦ

of the

Genitive

article with θανάτου

θανάτου

death

Genitive

attributive genitive ('death-wound')

αὐτοῦ

its

Genitive

possessive genitive

ἐθεραπεύθη

was healed

Aor Pass Indic 3 Sg · θεραπεύω

main verb (passive)

→ constative aorist; divine passive turned to the beast's seeming triumph

θεραπεύω: to heal, cure; the healing of the death-wound is the engine of the world's worship (v.12).

καὶ

and

paratactic conjunction

ἐθαυμάσθη

marveled

Aor Pass Indic 3 Sg · θαυμάζω

main verb (deponent-passive sense: 'was made to wonder')

→ constative aorist; astonished allegiance

θαυμάζω: to wonder, marvel; the awe that becomes worship (v.4).

ὅλη

whole

Nominative

attributive adjective with γῆ

ὅλος; whole, entire; the universal scope of the beast's following.

ἡ

the

Nominative

article with γῆ

γῆ

earth

Nominative

subject of ἐθαυμάσθη

γῆ: the earth; here the unbelieving world, the 'earth-dwellers.'

ὀπίσω

after

improper preposition + genitive ('went after')

ὀπίσω: 'behind, after'; idiom for following as a disciple — the world's discipleship to the beast.

τοῦ

the

Genitive

article with θηρίου

θηρίου

beast

Genitive

object of ὀπίσω

4 καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες· Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

and they worshiped the dragon because he had given the authority to the beast, and they worshiped the beast, saying, 'Who is like the beast, and who can wage war against it?'

CONSEQUENCE (WORSHIP) **καί** Worship of the beast is at root worship of the dragon. The acclamation 'Who is like the beast?' is a blasphemous parody of the incomparability of God (Exod 15:11; Ps 35:10 — *ךמ ׀י*, 'Who is like you?').

καὶ

and

paratactic conjunction

προσεκύνησαν

they worshiped

Aor Act Indic 3 Pl · προσκυνέω

main verb (+ dat. τῷ δράκοντι)

→ constative aorist; the act of homage

προσκυνέω: to prostrate, do homage, worship; the chapter's idolatry-verb (vv.4, 8, 12, 15).

τῷ

the

Dative

article with δράκοντι

δράκοντι

dragon

Dative

dative object of προσκυνέω

ὅτι

because

causal conjunction

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

verb of the causal clause

→ constative aorist

τὴν

the

Accusative

article with ἐξουσίαν

ἐξουσίαν

authority

Accusative

direct object of ἔδωκεν

τῷ

to the

Dative

article with *θηρίω*

θηρίω

beast

Dative

indirect object

καὶ

and

coordinating conjunction

προσεκύνησαν

they worshiped

Aor Act Indic 3 Pl · προσκυνέω

main verb (coordinate)

→ constative aorist

τῷ

the

Dative

article with *θηρίω*

θηρίω

beast

Dative

dative object of *προσκυνέω*

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

ptc. of attendant circumstance (introducing speech)

→ present ptc.; concurrent acclamation

λέγω: to say; introduces the worshipers' chant.

τίς

who

Nominative

interrogative pronoun (subject)

τίς: 'who?'; the incomparability-formula turned into idolatrous boast.

ὅμοιος

like

Nominative

predicate adjective (+ dative)

ὅμοιος: like; cf. Michael's name ('Who is like God?') ironically inverted.

τῷ

the

Dative

article with *θηρίω*

θηρίω

beast

Dative

dative of comparison after *ὅμοιος*

καὶ

and

coordinating conjunction

τίς

who

Nominative

interrogative pronoun (subject)

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (+ infinitive)

→ present; the (false) claim of invincibility

δύναμαι: to be able.

πολεμῆσαι

to wage war

Aor Act Infin · πολεμέω

complementary infinitive

→ aorist infinitive (the act in summary)

πολεμέω: to make war; warfare against the beast deemed hopeless (cf. v.7, the beast warring on the saints).

μετ'

against

preposition + genitive (here 'against', Hebraic)

μετά: 'with' — but in the Apocalypse's idiom (cf. 12:7) 'wage war with' = 'against.'

αὐτοῦ

it

Genitive

object of μετά

5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα δύο.

And there was given to it a mouth speaking great things and blasphemies, and it was given authority to act for forty-two months.

DIVINE PERMISSION (PASSIVE) **καί** The recurring 'divine passive' ἐδόθη ('it was given') governs the unit (vv.5, 7): even the beast's tyranny operates only by God's permission and within a fixed limit. The forty-two months (= 3½ years, 1260 days) is the Danielic 'time, times, half a time' (Dan 7:25; 12:7), the bounded period of trial.

Καὶ

and

paratactic conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive, + dat.)

→ constative aorist; the bounded permission granted from above

δίδωμι (pass.): 'it was given' — the chapter's theology of permitted evil; God grants, hence limits, the beast's reign.

αὐτῷ

to it

Dative

indirect object (the beast)

στόμα

a mouth

Nominative

subject of ἐδόθη

στόμα: mouth; the organ of arrogant blasphemy (Dan 7:8, 'a mouth speaking great things').

λαλοῦν

speaking

Pres Act Ptc · Nom Sg Neut · λαλέω

attributive ptc. modifying στόμα

→ present ptc.; continuous arrogant speech

λαλέω: to speak, utter.

μεγάλα

great things

Accusative

object of λαλοῦν (substantival neut. pl.)

μέγας: 'great things' = boastful, arrogant claims (Dan 7:8, 20).

καὶ

and

coordinating conjunction

βλασφημίας

blasphemies

Accusative

object of λαλοῦν (coordinate, acc. pl.)

βλασφημία: blasphemy; the beast's speech is direct affront to God (v.6).

καὶ

and

paratactic conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive, coordinate)

→ constative aorist

αὐτῷ

to it

Dative

indirect object

ἐξουσία

authority

Nominative

subject of ἐδόθη

ἐξουσία: authority — here to 'act/exercise power' for a fixed span.

ποιῆσαι

to act

Aor Act Infin · ποιέω

exegetical infinitive (defining ἐξουσία)

→ aorist infinitive; 'to act / continue / make war' for the period

ποιέω: 'do, act'; here perhaps with the temporal sense 'to continue/act' (cf. the idiom 'make/spend [time]').

μήνας

months

Accusative

accusative of extent of time

μήν: month.

τεσσεράκοντα

forty

indeclinable numeral

τεσσεράκοντα: forty; with δύο = the 42-month period of bounded persecution (Dan 7:25; cf. Rev 11:2; 12:6).

δύο

two

indeclinable numeral

δύο: two.

6 καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

And it opened its mouth in blasphemies against God, to blaspheme his name and his dwelling, those who dwell in heaven.

REALIZATION OF V.5 **καί** The beast enacts the permitted blasphemy. Its targets ascend: God's name, his dwelling (σκηνή — tabernacle/presence), and the heaven-dwellers. The σκηνή/σκηνοῦντας wordplay binds God's dwelling to those who dwell with him.

| | | | |
|---|---|--|---|
| <p>καὶ and <i>paratactic conjunction</i></p> | <p>ἤνοιξεν it opened Aor Act Indic 3 Sg · ἀνοίγω <i>main verb</i> → <i>ingressive-constative aorist</i> ἀνοίγω: to open; 'opened its mouth' — a Semitic idiom for beginning solemn speech, here blasphemy.</p> | <p>τὸ the Accusative <i>article with στόμα</i></p> | <p>στόμα mouth Accusative <i>direct object</i></p> |
| <p>αὐτοῦ its Genitive <i>possessive genitive</i></p> | <p>εἰς in <i>preposition + accusative (purpose/result)</i></p> | <p>βλασφημίας blasphemies Accusative <i>object of εἰς (purpose)</i> βλασφημία: blasphemy.</p> | <p>πρὸς against <i>preposition + accusative (hostile direction)</i></p> |
| <p>τὸν the Accusative <i>article with θεόν</i></p> | <p>θεόν God Accusative <i>object of πρὸς</i> θεός: God; the direct target of the blasphemy.</p> | <p>βλασφημῆσαι to blaspheme Aor Act Infin · βλασφημέω <i>infinitive of purpose (exegetical)</i> → <i>aorist infinitive; defines the blasphemies</i> βλασφημέω: to slander, blaspheme.</p> | <p>τὸ the Accusative <i>article with ὄνομα</i></p> |

ὄνομα

name

Accusative

object of βλασφημῆσαι

ὄνομα: name; God's revealed character and honor.

αὐτοῦ

his

Genitive

possessive genitive

καὶ

and

coordinating conjunction

τήν

the

Accusative

article with σκηνήν

σκηνήν

dwelling

Accusative

object of βλασφημῆσαι (coordinate)

σκηνή: tent, tabernacle, dwelling; God's heavenly presence (cf. 21:3).

αὐτοῦ

his

Genitive

possessive genitive

τούς

those

Accusative

article (substantizing the ptc.), in apposition to σκηνήν

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article with οὐρανῷ

οὐρανῷ

heaven

Dative

object of ἐν

οὐρανός: heaven.

σκηνοῦντας

who dwell

Pres Act Ptc · Acc Pl Masc · σκηνόω

substantival ptc. (in apposition to σκηνήν)

→ present ptc.; the abiding heaven-dwellers

σκηνόω: to dwell, tabernacle; deliberately echoes σκηνή — the redeemed who tabernacle with God.

7 καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος.

And it was given to it to make war on the saints and to conquer them, and authority was given to it over every tribe and people and tongue and nation.

DIVINE PERMISSION (PASSIVE) **καὶ** The beast 'conquers' (νικῆσαι) the saints physically — yet the book has already redefined true conquest (νικάω) as the martyr's faithfulness unto death (12:11). The fourfold 'tribe, people, tongue, nation' is a parody of the universal scope of the Lamb's redeemed (5:9; 7:9).

καὶ
and
paratactic conjunction

ἐδόθη
was given
Aor Pass Indic 3 Sg · δίδωμι
main verb (divine passive)
→ constative aorist; the permitted war
| δίδωμι (pass.): the war on the saints is allowed, and so bounded, by God.

αὐτῷ
to it
Dative
indirect object

ποιῆσαι
to make
Aor Act Infin · ποιέω
exegetical infinitive (subject of ἐδόθη)
→ aorist infinitive
| ποιέω: here 'wage' (with πόλεμον).

πόλεμον
war
Accusative
object of ποιῆσαι
| πόλεμος: war; cf. Dan 7:21, the horn making war on the saints and prevailing.

μετὰ
on
preposition + genitive ('against', Hebraic)
| μετὰ: 'with' = 'against' in the war-idiom.

τῶν
the
Genitive
article with ἁγίων

ἁγίων
saints
Genitive
object of μετὰ
| ἅγιος: 'holy one, saint'; the faithful people of God, the beast's chosen prey.

καὶ
and

coordinating conjunction

νικῆσαι

to conquer

Aor Act Infin · νικάω

exegetical infinitive (coordinate)

→ aorist infinitive; outward conquest,
inverted by 12:11

νικάω: to conquer, overcome; the beast
'conquers' the saints' bodies — but they
conquer it by the Lamb's blood and their
witness.

αὐτούς

them

Accusative

object of νικῆσαι (the saints)

καὶ
and

paratactic conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive, coordinate)

→ constative aorist

αὐτῷ

to it

Dative

indirect object

ἐξουσία

authority

Nominative

subject of ἐδόθη

ἐξουσία: authority — now universal in
scope.

ἐπὶ

over

preposition + accusative (rule over)

πᾶσαν

every

Accusative

attributive adjective (distributive)

πᾶς: every, all.

φυλὴν

tribe

Accusative

object of ἐπί

φυλή: tribe; first of the universal-scope
quartet (cf. 5:9; 7:9).

καὶ
and

coordinating conjunction

λαὸν

people

Accusative

object of ἐπί (coordinate)

λαός: people.

καὶ
and

coordinating conjunction

γλῶσσαν

tongue

Accusative

object of ἐπί (coordinate)

γλῶσσα: tongue, language.

καὶ
and

coordinating conjunction

ἔθνος

nation

Accusative

object of ἐπί (coordinate)

ἔθνος: nation; completing the fourfold
totality of humankind.

8 καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὓς οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

And all who dwell on the earth will worship it, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who was slain.

UNIVERSAL CONSEQUENCE **καί** The decisive divide: all earth-dwellers worship the beast except those whose names stand in the Lamb's book of life. The phrase ἀπὸ καταβολῆς κόσμου ('from the foundation of the world') may construe with the writing of names (so 17:8) or with the Lamb's slaying — a crux flagged in the lexical tier.

| | | | |
|---|--|--|--|
| <p>καὶ and <i>paratactic conjunction</i></p> | <p>προσκυνήσουσιν will worship Fut Act Indic 3 Pl · προσκυνέω <i>main verb</i> → future; the certain universal homage προσκυνέω: to worship; the climax of the sea-beast vision.</p> | <p>αὐτὸν it Accusative <i>object (here acc., the beast)</i></p> | <p>πάντες all Nominative <i>subject (with the participle)</i> πᾶς: all.</p> |
| <p>οἱ the Nominative <i>article substantizing κατοικοῦντες</i></p> | <p>κατοικοῦντες who dwell Pres Act Ptc · Nom Pl Masc · κατοικέω <i>substantival ptc. (subject)</i> → present ptc.; the settled 'earth-dwellers' κατοικέω: to dwell, settle; οἱ κατοικοῦντες ἐπὶ τῆς γῆς is the Apocalypse's term for the unbelieving world.</p> | <p>ἐπὶ on <i>preposition + genitive (location)</i></p> | <p>τῆς the Genitive <i>article with γῆς</i></p> |

γῆς

earth

Genitive

object of ἐπί

οὔ

whose

Genitive

relative pronoun (gen., distributive sg.)

οὔ: 'of whom' (sg., 'everyone whose'); a distributive relative individualizing the πάντες.

οὐ

not

negative particle

γέγραπται

has been written

Perf Pass Indic 3 Sg · γράφω

verb of the relative clause

→ intensive perfect; the abiding registration (or non-) in the book

γράφω: to write; the perfect marks the settled enrollment in the book of life.

τὸ

the

Nominative

article with ὄνομα

ὄνομα

name

Nominative

subject of γέγραπται

ὄνομα: name.

αὐτοῦ

his

Genitive

possessive genitive (of each earth-dweller)

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article with βιβλίω

βιβλίω

book

Dative

object of ἐν

βιβλίον: scroll, book; the register of the living (cf. Exod 32:32; Dan 12:1; Phil 4:3).

τῆς

of the

Genitive

article with ζωῆς

ζωῆς

life

Genitive

attributive genitive ('book of life')

ζωή: life.

τοῦ

of the

Genitive

article with ἀρνίου

ἀρνίου

Lamb

Genitive

possessive genitive (the book belongs to the Lamb)

ἀρνίον: lamb; the Apocalypse's name for the crucified-risen Christ (5:6), set over against the beast.

τοῦ

who was

Genitive

article governing the ptc. ἐσφαγμένου

ἐσφαγμένου

slain

Perf Pass Ptc · Gen Sg Neut · σφάζω

attributive ptc. modifying ἀρνίου

→ intensive perfect; the abiding slain-yet-living Lamb

σφάζω: to slaughter; the same verb as the beast's wound (v.3) — the true slain one vs. its counterfeit.

ἀπὸ

from

preposition + genitive (temporal point)

καταβολῆς

the foundation

Genitive

object of ἀπό

καταβολή: founding, foundation; the phrase may modify 'written' (so 17:8) or 'slain' — see the crux.

κόσμου

of the world

Genitive

objective/possessive genitive

κόσμος: world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.

If anyone has an ear, let him hear.

PROPHETIC SUMMONS (ASYNDETON) ASYNDETON The hearing-formula, used of the seven letters (chs. 2–3) but here without the address 'what the Spirit says to the churches' — a solemn, universal call to heed the warning of vv.8 and 10.

Εἴ

if

conditional particle (first-class condition)

τις

anyone

Nominative

indefinite pronoun (subject)

τις: anyone.

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

verb of the protasis

→ present (stative)

ἔχω: to have.

οὖς

an ear

Accusative

direct object of ἔχει

οὖς: ear; the organ of spiritual perception.

ἀκουσάτω

let him hear

Aor Act Impv 3 Sg · ἀκούω

imperative (apodosis)

→ aorist imperative; a decisive call to heed

ἀκούω: to hear; not mere audition but obedient attention (cf. Mark 4:9).

10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ἐν μαχαίρῃ ἀποκτανθῆναι. Ὡδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἀγίων.

If anyone is destined for captivity, into captivity he goes; if anyone is to be killed by the sword, by the sword he must be killed. Here is the endurance and the faith of the saints.

PROVERB GROUNDING ENDURANCE (ASYNDETON) ASYNDETON A proverb of fixed recompense (echoing Jer 15:2; 43:11) — the saints' lot is appointed; resistance by force is not their way. The verse grounds (Ὡδε, 'here is') the maxim: in this very situation lies the call to endurance and faith. The clause is textually unstable (see text_note).

| | | | |
|--|--|---|---|
| <p>εἴ if <i>conditional particle</i></p> | <p>τις anyone Nominative <i>indefinite pronoun (subject)</i></p> | <p>εἰς for <i>preposition + accusative (destiny/goal)</i></p> | <p>αἰχμαλωσίαν captivity Accusative <i>object of εἰς (in the protasis)</i> αἰχμαλωσία: captivity; cf. Jer 15:2 LXX, the appointed lot.</p> |
| <p>εἰς into <i>preposition + accusative (goal)</i></p> | <p>αἰχμαλωσίαν captivity Accusative <i>object of εἰς (apodosis)</i></p> | <p>ὑπάγει he goes Pres Act Indic 3 Sg · ὑπάγω <i>main verb (apodosis)</i> → present (gnomic); the inevitable outcome ὑπάγω: to go, depart.</p> | <p>εἴ if <i>conditional particle</i></p> |

τις

anyone

Nominative

indefinite pronoun (subject)

ἐν

by

preposition + dative (instrument)

μαχαίρη

the sword

Dative

dative of instrument

μάχαιρα: sword; cf. Jer 15:2; Matt 26:52.

ἀποκτανθῆναι

to be killed

Aor Pass Infin · ἀποκτείνω

infinitive expressing destiny (protasis)

→ aorist passive infinitive; the appointed death

ἀποκτείνω: to kill; the saints' martyrdom is foreseen, not resisted by the sword.

αὐτόν

he

Accusative

accusative subject of the infinitive (apodosis)

ἐν

by

preposition + dative (instrument)

μαχαίρη

the sword

Dative

dative of instrument (apodosis)

ἀποκτανθῆναι

must be killed

Aor Pass Infin · ἀποκτείνω

infinitive (apodosis: 'he is to be killed')

→ aorist passive infinitive of appointed destiny

ἔδῃ

here

adverb of place ('herein, in this')

ἔδῃ: here; 'in this situation' lies the call to endurance (cf. v.18; 14:12; 17:9).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

ἡ

the

Nominative

article with ὑπομονή

ὑπομονή

endurance

Nominative

predicate nominative (subject of ἐστίν)

ὑπομονή: patient endurance, steadfastness under trial — the key virtue of the persecuted church (cf. 1:9; 14:12).

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article with πίστις

πίστις

faith

Nominative

predicate nominative (coordinate)

πίστις: faith / faithfulness; here the loyal fidelity that holds fast under the beast's war.

τῶν

of the

Genitive

article with ἀγίων

ἁγίων

saints

Genitive

possessive/subjective genitive

ἅγιος: saint; the endurance and faith belong to and characterize them.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

And I saw another beast rising out of the earth, and it had two horns like a lamb, and it spoke like a dragon.

NEW VISION (SECOND BEAST) **καὶ** A second καὶ εἶδον introduces the land-beast — later named 'the false prophet' (16:13; 19:20). Lamb-like horns (a counterfeit of Christ) but a dragon's voice (the source it serves): the deceiver mimics the Lamb while speaking for Satan.

Καὶ

and

paratactic conjunction (vision-link)

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

main verb (new vision)

→ constative aorist; the καὶ εἶδον segmenter

ὁράω: to see.

ἄλλο

another

Accusative

attributive adjective with θηρίον

ἄλλος: 'another (of the same kind)'; a second beast, allied to the first.

θηρίον

beast

Accusative

direct object of εἶδον

θηρίον: beast; the land-beast / false prophet.

ἀναβαῖνον

rising

Pres Act Ptc · Acc Sg Neut · ἀναβαίνω

attributive ptc. modifying θηρίον

→ present ptc.; the emergence in process

ἀναβαίνω: to come up; this one from the earth (γῆ), not the sea.

ἐκ

out of

preposition + genitive (origin)

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐκ

γῆ: earth, land; its origin distinguishes it from the sea-beast.

| | | | |
|--|---|---|---|
| <p>καὶ and <i>paratactic conjunction</i></p> | <p>εἶχεν it had Impf Act Indic 3 Sg · ἔχω <i>main verb</i> → imperfect of description ἔχω: to have.</p> | <p>κέρατα horns Accusative <i>direct object of εἶχεν</i> κέρασ; horn.</p> | <p>δύο two <i>indeclinable numeral modifying κέρατα</i> δύο: two.</p> |
| <p>ὅμοια like Accusative <i>predicate adjective (+ dat.) modifying κέρατα</i> ὅμοιος; like; the horns 'like a lamb's' counterfeit the Lamb (ἀρνίον).</p> | <p>ἀρνίῳ a lamb Dative <i>dative of comparison after ὅμοια</i> ἀρνίον: lamb; the masquerade as Christ-like, gentle and innocent.</p> | <p>καὶ and <i>paratactic conjunction</i></p> | <p>ἐλάλει it spoke Impf Act Indic 3 Sg · λαλέω <i>main verb</i> → imperfect of customary speech λαλέω: to speak; its speech betrays its master — 'like a dragon.'</p> |
| <p>ὡς like <i>comparative particle</i></p> | <p>δράκων a dragon Nominative <i>predicate nominative (comparison)</i> δράκων: dragon; its voice is Satan's — deceptive propaganda for the first beast.</p> | | |

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον, οὗ ἔθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

And it exercises all the authority of the first beast in its presence, and it makes the earth and those who dwell in it worship the first beast, whose death-wound had been healed.

FUNCTION OF THE SECOND BEAST **καὶ** The land-beast functions as the first beast's prophet/enforcer, deriving and deploying its authority 'in its presence' (ἐνώπιον αὐτοῦ) to compel worship of the first beast. The healed wound (v.3) is again the basis of the cult.

καὶ
and

paratactic conjunction

τὴν
the

Accusative
article with ἐξουσίαν

ἐξουσίαν
authority

Accusative
direct object of ποιεῖ
ἐξουσία: authority; wielded as the first
beast's deputy.

τοῦ
of the

Genitive
article with θηρίου

πρώτου
first

Genitive
attributive adjective

πρῶτος; first; distinguishing the sea-beast
from this second one.

θηρίου
beast

Genitive
possessive genitive

πᾶσαν
all

Accusative
attributive adjective with ἐξουσίαν
πᾶς; all; the full delegated authority.

ποιεῖ
it exercises

Pres Act Indic 3 Sg · ποιέω
main verb

→ vivid (dramatic) present

ποιέω: 'do, exercise'; the historic-present
enlivens the land-beast's activity.

ἐνώπιον
in the presence of

improper preposition + genitive

ἐνώπιον: 'before, in the presence of';
acting as the first beast's agent under its
eye.

αὐτοῦ
it

Genitive
object of ἐνώπιον (the first beast)

καὶ
and

paratactic conjunction

ποιεῖ
it makes

Pres Act Indic 3 Sg · ποιέω
main verb (+ ἵνα-clause: causative)

→ vivid present

ποιέω: here causative, 'makes/causes
[them to] ..!' with ἵνα.

τὴν
the

Accusative
article with γῆν

γῆν
earth

Accusative
object of ποιεῖ (those compelled)

γῆ: earth = its inhabitants.

καὶ
and

coordinating conjunction

τούς
those

Accusative
article substantizing κατοικοῦντας

ἐν

in

preposition + dative (location)

αὐτῇ

it

Dative

object of ἐν (the earth)

κατοικοῦντας

who dwell

Pres Act Ptc · Acc Pl Masc · κατοικέω

substantival ptc. (coordinate object)

→ present ptc.; the earth-dwellers

κατοικέω: to dwell.

ἵνα

that

conjunction introducing the content/result clause

προσκυνήσουσιν

they will worship

Fut Act Indic 3 Pl · προσκυνέω

verb of the ἵνα-clause (with future indic., Koine usage)

→ future after ἵνα; the intended worship

προσκυνέω: to worship; the land-beast's aim is the cult of the first beast.

τὸ

the

Accusative

article with θηρίον

θηρίον

beast

Accusative

object of προσκυνήσουσιν

τὸ

the

Accusative

article with πρῶτον (attributive)

πρῶτον

first

Accusative

attributive adjective

πρῶτος; first.

οὗ

whose

Genitive

relative pronoun (gen. of possession)

ἐθεραπεύθη

had been healed

Aor Pass Indic 3 Sg · θεραπεύω

verb of the relative clause

→ constative aorist (pluperfect sense in English)

θεραπεύω: to heal; the resurrection-parody that fuels the worship.

ἡ

the

Nominative

article with πληγή

πληγή

wound

Nominative

subject of ἐθεραπεύθη

πληγή: wound.

τοῦ

of the

Genitive

article with θανάτου

θανάτου

death

Genitive

attributive genitive ('death-wound')

αὐτοῦ

its

Genitive

possessive genitive

13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῆ ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

And it works great signs, even making fire come down from heaven to the earth in the sight of men.

DECEPTIVE SIGNS **καί** The land-beast authenticates itself with signs (σημεῖα) — even fire from heaven, mimicking Elijah (1 Kgs 18; 2 Kgs 1) and the two witnesses (11:5). False prophecy is marked precisely by sign-working that deceives (cf. Deut 13:1–3; Matt 24:24; 2 Thess 2:9).

| | | | |
|---|--|---|--|
| <p>καὶ and <i>paratactic conjunction</i></p> | <p>ποιεῖ it works Pres Act Indic 3 Sg · ποιέω <i>main verb</i> → vivid present ποιέω: 'do, perform'; here of working signs.</p> | <p>σημεῖα signs Accusative <i>direct object of ποιεῖ</i> σημεῖον: sign, wonder; in John often authenticating — here counterfeit, deceiving (v.14).</p> | <p>μεγάλα great Accusative <i>attributive adjective</i> μέγας: great; impressive enough to deceive.</p> |
| <p>ἵνα so that <i>conjunction introducing result/explanatory clause</i></p> | <p>καὶ even <i>adverbial/ascensive καί</i> καί: ascensive 'even' — the climactic sign.</p> | <p>πῦρ fire Accusative <i>object of ποιῆ (subject of the infinitive καταβαίνειν)</i> πῦρ: fire; the Elijah-sign counterfeited.</p> | <p>ποιῆ it makes Pres Act Subj 3 Sg · ποιέω <i>verb of the ἵνα-clause (causative, + infinitive)</i> → present subjunctive; causative 'makes [fire] come down' ποιέω: causative with the infinitive καταβαίνειν.</p> |
| <p>ἐκ from <i>preposition + genitive (source)</i></p> | <p>τοῦ the Genitive <i>article with οὐρανοῦ</i></p> | <p>οὐρανοῦ heaven Genitive <i>object of ἐκ</i> οὐρανός: heaven; the fire's apparent source lends false legitimacy.</p> | <p>καταβαίνειν to come down Pres Act Infin · καταβαίνω <i>complementary infinitive (with causative ποιῆ)</i> → present infinitive; the descent itself καταβαίνω: to come down, descend.</p> |

εἰς

to

preposition + accusative (goal)

τὴν

the

Accusative

article with γῆν

γῆν

earth

Accusative

object of εἰς

ἐνώπιον

in the sight of

improper preposition + genitive

ἐνώπιον: before, in the sight of; the public, persuasive spectacle.

τῶν

the

Genitive

article with ἀνθρώπων

ἀνθρώπων

men

Genitive

object of ἐνώπιον

ἄνθρωπος: human being; the audience to be deceived.

14 καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν.

And it deceives those who dwell on the earth by the signs it was given to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast that was wounded by the sword and yet lived.

DECEPTION AND COMMAND **καί** The signs' purpose is deception (πλανᾷ — the verb of the dragon, 12:9; 20:3). The command to make an 'image' (εἰκών) to the beast institutes the imperial cult, the climactic act of false worship — directed at the wounded-yet-living beast (the resurrection-parody once more).

καὶ
and

paratactic conjunction

πλανᾷ
it deceives

Pres Act Indic 3 Sg · πλανᾶω

main verb

→ vivid present; ongoing deception

πλανᾶω: to lead astray, deceive; the signature verb of Satan and his agents (12:9; 19:20; 20:8).

τούς
those

Accusative

article substantizing κατοικοῦντας

κατοικοῦντας
who dwell

Pres Act Ptc · Acc Pl Masc · κατοικέω

substantival ptc. (object of πλανᾷ)

→ present ptc.; the earth-dwellers

κατοικέω: to dwell.

ἐπὶ
on

preposition + genitive (location)

τῆς
the

Genitive

article with γῆς

γῆς
earth

Genitive

object of ἐπί

διὰ
by

preposition + accusative (means/cause)

τὰ
the

Accusative

article with σημεῖα

σημεῖα
signs

Accusative

object of διὰ

σημεῖον: sign; the instrument of deception.

ἃ
which

Accusative

relative pronoun (object of ποιῆσαι)

ἐδόθη
was given

Aor Pass Indic 3 Sg · δίδωμι

verb of relative clause (divine passive)

→ constative aorist; the signs are permitted

δίδωμι (pass.): even the deceiver's power is granted (and limited) from above.

αὐτῷ
to it

Dative

indirect object

ποιῆσαι
to perform

Aor Act Infin · ποιέω

exegetical infinitive (subject of ἐδόθη)

→ aorist infinitive

ποιέω: to do, perform.

ἐνώπιον
in the presence of

improper preposition + genitive

ἐνώπιον: before; the signs done on the first beast's behalf and under its eye.

τοῦ
the

Genitive

article with θηρίου

θηρίου

beast

Genitive

object of ἐνώπιον

λέγων

telling

Pres Act Ptc · Nom Sg Masc · λέγω

ptc. of attendant circumstance (the masc. agrees ad sensum)

→ present ptc.; the command issued to the deceived

λέγω: to say, tell; the masculine ptc. construes the neuter θηρίον as a personal agent.

τοῖς

those

Dative

article substantizing κατοικοῦσιν

κατοικοῦσιν

who dwell

Pres Act Ptc · Dat Pl Masc · κατοικέω

substantival ptc. (indirect object of λέγων)

→ present ptc.

κατοικέω: to dwell.

ἐπὶ

on

preposition + genitive (location)

τῆς

the

Genitive

article with γῆς

γῆς

earth

Genitive

object of ἐπί

ποιῆσαι

to make

Aor Act Infin · ποιέω

infinitive of indirect command (after λέγων)

→ aorist infinitive; the order to fashion the image

ποιέω: to make.

εἰκόνα

an image

Accusative

object of ποιῆσαι

εἰκών: image, statue; the cult-image (cf. Dan 3, Nebuchadnezzar's golden image) — the locus of forced worship.

τῷ

to the

Dative

article with θηρίῳ

θηρίῳ

beast

Dative

dative of advantage ('image for/to the beast')

ὃς

that

Nominative

relative pronoun (subject; masc. ad sensum)

ὃς: who/which; the masculine personalizes the beast.

| | | | |
|---|--|---|---|
| <p>ἔχει has</p> <p>Pres Act Indic 3 Sg · ἔχω <i>verb of the relative clause</i></p> <p>→ present (resultant state)</p> <p>ἔχω: to have; 'has the wound' = bears its mark, yet lives.</p> | <p>τήν the</p> <p>Accusative <i>article with πληγῆν</i></p> | <p>πληγῆν wound</p> <p>Accusative <i>object of ἔχει</i></p> <p>πληγή: wound, stroke.</p> | <p>τῆς of the</p> <p>Genitive <i>article with μαχαίρης</i></p> |
| <p>μαχαίρης sword</p> <p>Genitive <i>genitive of means/source ('sword-wound')</i></p> <p>μάχαιρα: sword; the wound's instrument – ironically the sword of v.10, judgment imagery.</p> | <p>καί and yet</p> <p><i>adversative-paratactic καί</i></p> | <p>ἔζησεν lived</p> <p>Aor Act Indic 3 Sg · ζάω <i>verb of the relative clause (coordinate)</i></p> <p>→ ingressive aorist ('came to life')</p> <p>ζάω: to live; 'came alive' – the deliberate resurrection-counterfeit (cf. 2:8, of Christ who 'died and lived').</p> | |

15 καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου καὶ ποιήσῃ ἵνα ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου ἀποκτανθῶσιν.

And it was given to it to give breath to the image of the beast, so that the image of the beast might even speak and cause all who would not worship the image of the beast to be killed.

ANIMATION AND LETHAL COERCION **καί** The image is animated (πνεῦμα, 'breath') – a parody of God who alone gives breath (Gen 2:7; Ezek 37) – so that the dead cult-image speaks and enforces a death-decree against non-worshippers. Worship is now coerced on pain of death (cf. Dan 3).

καὶ
and

paratactic conjunction

ἐδόθη

was given

Aor Pass Indic 3 Sg · δίδωμι

main verb (divine passive)

→ constative aorist; the permitted power to animate

δίδωμι (pass.): even this is granted from above.

αὐτῷ

to it

Dative

indirect object (the land-beast)

δοῦναι

to give

Aor Act Infin · δίδωμι

exegetical infinitive (subject of ἐδόθη)

→ aorist infinitive

δίδωμι: to give; here 'impart breath.'

πνεῦμα

breath

Accusative

object of δοῦναι

πνεῦμα: breath, spirit; animating the image
— a counterfeit of the breath of life.

τῇ

to the

Dative

article with εἰκόνι

εἰκόνι

image

Dative

indirect object of δοῦναι

εἰκόν: image, statue.

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

possessive genitive

ἵνα

so that

conjunction (purpose/result)

καὶ

even

ascensive καί

λαλήση

might speak

Aor Act Subj 3 Sg · λαλέω

verb of the ἵνα-clause

→ aorist subjunctive

λαλέω: to speak; the dumb idol made to speak (contrast Ps 115:5; Hab 2:18–19).

ἡ

the

Nominative

article with εἰκόν

εἰκόν

image

Nominative

subject of λαλήση and ποιήση

εἰκόν: image.

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

possessive genitive

καὶ
and

coordinating conjunction

ποίηση

cause

Aor Act Subj 3 Sg · ποιέω

verb of the ἵνα-clause (coordinate; causative with second ἵνα)

→ aorist subjunctive; causative 'bring it about that'

ποιέω: causative 'cause/make' (+ ἵνα).

ἵνα
that

conjunction introducing the content of ποιήση

ὅσοι

as many as

Nominative

correlative pronoun (subject of the clause)

ὅσος: 'as many as, all who'; the universal scope of the death-threat.

ἐάν

ever

particle generalizing ὅσοι (+ subjunctive)

ἐάν: contingent particle ('whoever').

μή

not

negative (with subjunctive)

προσκυνήσωσιν

worship

Aor Act Subj 3 Pl · προσκυνέω

verb of the conditional-relative clause

→ aorist subjunctive

προσκυνέω: to worship; refusal is now a capital offense.

τῇ

the

Dative

article with εἰκόνι

εἰκόνι

image

Dative

dative object of προσκυνήσωσιν

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

possessive genitive

ἀποκτανθῶσιν

should be killed

Aor Pass Subj 3 Pl · ἀποκτείνω

verb of result (apodosis of the ὅσοι clause)

→ aorist passive subjunctive; the lethal decree

ἀποκτείνω: to kill; the death-penalty for non-worship (cf. v.10, the saints' lot).

16 καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον αὐτῶν,

And it makes all, the small and the great, the rich and the poor, the free and the slave, to be given a mark on their right hand or on their forehead,

UNIVERSAL COMPULSION **καί** Three merisms (small/great, rich/poor, free/slave) sweep in all classes. The 'mark' (χάραγμα) on hand or forehead is a satanic parody of the seal of God on the foreheads of his servants (7:3; 14:1) — a sign of ownership and allegiance.

| | | | |
|--|--|--|--|
| <p>καὶ and <i>paratactic conjunction</i></p> | <p>ποιεῖ it makes Pres Act Indic 3 Sg · ποιέω <i>main verb (causative, + ἵνα)</i> → vivid present; causative ποιέω: causative 'makes/compels' (+ ἵνα).</p> | <p>πάντας all Accusative <i>object of ποιεῖ</i> πᾶς: all; the totality unpacked by the three pairs.</p> | <p>τοὺς the Accusative <i>article with μικροὺς</i></p> |
| <p>μικροὺς small Accusative <i>substantival adjective (in apposition to πάντας)</i> μικρός: small, lowly (in rank).</p> | <p>καὶ and <i>coordinating conjunction</i></p> | <p>τοὺς the Accusative <i>article with μεγάλους</i></p> | <p>μεγάλους great Accusative <i>substantival adjective</i> μέγας: great, eminent.</p> |
| <p>καὶ and <i>coordinating conjunction</i></p> | <p>τοὺς the Accusative <i>article with πλουσίους</i></p> | <p>πλουσίους rich Accusative <i>substantival adjective</i> πλούσιος: rich.</p> | <p>καὶ and <i>coordinating conjunction</i></p> |

τούς

the

Accusative

article with πτωχούς

πτωχούς

poor

Accusative

substantival adjective

πτωχός: poor, destitute.

καὶ

and

coordinating conjunction

τούς

the

Accusative

article with ἐλευθέρους

ἐλευθέρους

free

Accusative

substantival adjective

ἐλεύθερος: free (not enslaved).

καὶ

and

coordinating conjunction

τούς

the

Accusative

article with δούλους

δούλους

slave

Accusative

substantival noun

δούλος: slave; the third merism completes the social totality.

ἵνα

that

conjunction (content of the compulsion)

δῶσιν

they give

Aor Act Subj 3 Pl · δίδωμι

verb of the ἵνα-clause (indefinite 'they' / impersonal)

→ aorist subjunctive; the imposing of the mark

δίδωμι: 'give' — here the impersonal plural ('that there be given them').

αὐτοῖς

them

Dative

indirect object

χάραγμα

a mark

Accusative

object of δῶσιν

χάραγμα: a stamp, brand, engraved mark; of ownership (slaves, cattle) and of imperial/coin imagery — the antithesis of God's seal.

ἐπὶ

on

preposition + genitive (location)

τῆς

the

Genitive

article with χειρός

χειρός

hand

Genitive

object of ἐπί

χείρ: hand; cf. the phylactery imagery of Deut 6:8 inverted.

αὐτῶν

their

Genitive

possessive genitive

| | | | |
|--|--|--|--|
| <p>τῆς the Genitive article with δεξιᾶς</p> | <p>δεξιᾶς right Genitive attributive adjective ('right hand') δεξιός: right (hand); the visible, working hand.</p> | <p>ἢ or disjunctive particle</p> | <p>ἐπὶ on preposition + accusative (location)</p> |
| <p>τὸ the Accusative article with μέτωπον</p> | <p>μέτωπον forehead Accusative object of ἐπί μέτωπον: forehead; cf. the seal of God on the servants' foreheads (7:3; 14:1) — the deliberate counter-sign.</p> | <p>αὐτῶν their Genitive possessive genitive</p> | |

17 καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

and that no one might be able to buy or sell except the one having the mark, the name of the beast or the number of its name.

ECONOMIC COERCION (PURPOSE CONTINUED) **καί** A second ἵνα-clause continues v.16: the mark becomes an economic passport, barring the unmarked from commerce. The mark is glossed as the beast's name or its name's number — preparing the gematria-riddle of v.18.

| | | | |
|--|---|---|--|
| <p>καὶ and paratactic conjunction</p> | <p>ἵνα that conjunction (purpose, continuing v.16)</p> | <p>μή no negative (with subjunctive)</p> | <p>τις one Nominative indefinite pronoun (subject) τις: anyone.</p> |
|--|---|---|--|

δύνηται

might be able

Pres Mid Subj 3 Sg · δύναμαι

verb of the ἵνα-clause (+ infinitives)

→ present subjunctive

δύναμαι: to be able.

ἀγοράσαι

to buy

Aor Act Infin · ἀγοράζω

complementary infinitive

→ aorist infinitive

ἀγοράζω: to buy; commerce barred to the unmarked.

ἢ

or

disjunctive particle

πωλῆσαι

to sell

Aor Act Infin · πωλέω

complementary infinitive (coordinate)

→ aorist infinitive

πωλέω: to sell.

εἰ

except

part of the exceptive idiom εἰ μὴ

μὴ

(except)

εἰ μὴ = 'except'

εἰ μὴ: 'except, unless'; only the marked may trade.

ὁ

the one

Nominative

article substantizing ἔχων

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival ptc. (the exception)

→ present ptc.; the one bearing the mark

ἔχω: to have; the marked are the permitted traders.

τὸ

the

Accusative

article with χάραγμα

χάραγμα

mark

Accusative

object of ἔχων

χάραγμα: the mark.

τὸ

the

Accusative

article with ὄνομα (in apposition to χάραγμα)

ὄνομα

name

Accusative

accusative in apposition to χάραγμα

ὄνομα: name; the mark = the beast's name.

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

possessive genitive

ἢ

or

disjunctive particle

τὸν

the

Accusative

article with ἀριθμόν

ἀριθμὸν

number

Accusative

accusative (coordinate apposition)

ἀριθμός: number; the name reduced to its numerical value (gematria) — see v.18.

τοῦ

of the

Genitive

article with ὀνόματος

ὀνόματος

name

Genitive

objective genitive ('number of the name')

ὄνομα: name; its letters summed yield the number.

αὐτοῦ

its

Genitive

possessive genitive

18 ἼΩδε ἡ σοφία ἐστίν. ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.

Here is wisdom. Let the one who has understanding calculate the number of the beast, for it is a man's number; and its number is six hundred sixty-six.

RIDDLE AND CALL TO WISDOM (ASYNDETON) **ASYNDETON** The chapter's climax: a call to spiritual discernment (cf. v.9; 17:9). The number is 'a man's number' (ἀριθμὸς ἀνθρώπου) — either 'a human number' (decipherable by humans) or pointing to a particular man. By gematria 666 is most commonly read as Νέρων Καῖσαρ (Hebrew 666 = נקטן), the falling-short of the perfect seven thrice over. The variant 616 (χίς) drops the final γ of Nero's name (Latin 'Nero' = 616), a detail Irenaeus already knew.

ἼΩδε

here

adverb of place ('herein lies')

ἴωδε: here; 'in this' — the call to wisdom (cf. v.10; 17:9).

ἡ

the

Nominative

article with σοφία

σοφία

wisdom

Nominative

predicate nominative (subject of ἐστίν)

σοφία: wisdom; the discernment needed to read the riddle and resist the beast.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

ὁ

the one

Nominative

article substantizing ἔχων

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

substantival ptc. (subject of ψηφισάτω)

→ present ptc.; 'the one who possesses understanding'

ἔχω: to have.

νοῦν

understanding

Accusative

object of ἔχων

νοῦς: mind, understanding; the faculty of discernment summoned to the calculation.

ψηφισάτω

let him calculate

Aor Act Impv 3 Sg · ψηφίζω

imperative (3 sg.)

→ aorist imperative; a decisive reckoning

ψηφίζω: to count, reckon (with pebbles, ψηφοί); to compute the gematria-number.

τὸν

the

Accusative

article with ἀριθμόν

ἀριθμόν

number

Accusative

object of ψηφισάτω

ἀριθμός: number.

τοῦ

of the

Genitive

article with θηρίου

θηρίου

beast

Genitive

possessive/objective genitive

ἀριθμός

a number

Nominative

predicate nominative (anarthrous, fronted)

ἀριθμός: number; 'a number of a man' — human, or of a particular man.

γάρ

for

explanatory conjunction (postpositive)

ἀνθρώπου

of a man

Genitive

genitive of relationship/quality

ἄνθρωπος: man, human being; 'a man's number' = computable by a person, or coding a specific man (commonly Nero).

ἐστί

is

Pres Act Indic 3 Sg · εἰμί

copula

→ present

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article with ἀριθμός

ἀριθμός

number

Nominative

subject (verbless: 'is')

ἀριθμός: number.

αὐτοῦ

its

Genitive

possessive genitive

ἑξακόσιοι

six hundred

Nominative

cardinal numeral (predicate)

ἑξακόσιοι: six hundred; written with the numeral χ (600). The variant 616 reads χις.

ἑξήκοντα

sixty

indeclinable cardinal numeral

ἑξήκοντα: sixty; the numeral ξ (60).

ἕξ

six

indeclinable cardinal numeral

ἕξ: six; the numeral ζ (stigma, 6) — together χιςζ = 666, the threefold falling-short of seven.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Versification follows NA28: the dragon's standing on the sand of the sea is numbered 12:18 (ἐστάθη, third person), so that chapter 13 opens at 13:1 with καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον ('and I saw a beast rising out of the sea'); the older Textus Receptus / KJV tradition instead read the first-person ἐστάθην ('and I stood upon the sand') and made it 13:1, shifting the numbering. The Apocalypse's solecistic 'Hebraic' Greek is preserved as transmitted (e.g. the nominative ὁ ἔχων in 13:11 standing loosely; ὀνόματα/ὄνομα variation in 13:1; the broken syntax of ἐδόθη + dative). Two genuine variants are flagged in the lexical tier without a marginal apparatus: at v.18 the overwhelmingly attested number is ἑξακόσιοι ἑξήκοντα ἕξ (666, written with the numeral χιςζ), but an early and respectable strand (P115, Codex Ephraemi C, and witnesses known to Irenaeus) reads ἑξακόσιοι δέκα ἕξ (616, χις); and at v.10 the clause about captivity and the sword is transmitted in several forms (εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει — with or without the verb, and with ἀποκτενεῖ vs. ἀποκτανθῆναι in the sword-clause), the conditional 'whoever is for captivity' sense being printed. Orthographic variants (movable-v, ι-subscript, the spelling Ἄρνιον/ἀρνίου) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm,

and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.